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constant use, for all who make a thorough study of the New Testament or who are interested in the study of language, and for libraries." The constituency to which appeal is made is a comprehensive one and doubtless there will be those within its limits who will find occasion to consult the work. When they do so there will be many facts and suggestions which will reward them. These would stand out in bolder relief if a considerable amount of repetition had been avoided and if irrelevant material, possibly the collection of the years devoted to the preparation and making of the book, had been omitted. The volume will serve as a book of reference to be used cautiously and discriminatingly; its magnitude will not favor a widespread use.

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LIBERAL ORTHODOXY¹

Dr. Clark in his book of this title undertakes a historico-critical survey of the theological movements, especially in Germany and Great Britain, during the period from the seventeenth century to the present, which have sought to adjust the Christian religion to the intellectual changes of the times. The author's hypothesis is that, in this process of adjustment, liberal orthodoxy, conceiving the essence of Christianity to consist in a system of certain supernaturally given ideas, has tended in one of two directions; on the one hand, desiring to maintain the *residuum* of Christianity, it has drifted toward a formal externalism; while on the other hand, desiring to do justice to changing intellectual movements, it has tended to lose its orthodoxy entirely. This unfortunate "drift" could have been avoided, according to Dr. Clark, through the conception of Christianity as the "life-dynamic" in Christ. Having outlined this hypothesis in his chapter on "The Antecedents," he proceeds to verify it, in the following chapters, through an examination of historical facts.

Dr. Clark finds the forerunners of liberal orthodoxy in the Cambridge school of Platonists represented by Benjamin Whichcot, Henry More, John Smith, and Ralph Cudworth. The movement died out in the early years of the eighteenth century owing to the rise of Deism, but it revived in the first part of the following century. Christianity was forced by the deistic controversy to defend itself in new ways. One of its foremost

¹ *Liberal Orthodoxy*. By Henry W. Clark. New York: Scribner, 1914. xi+313 pages. \$2.00.

defenders was Schleiermacher, who, in the beginning of the nineteenth century by his theory that religion consists in the feeling of dependence on God, attempted to place Christianity beyond the attack of rationalism. Schleiermacher connected the Christian's feeling of dependence on God through the church with the historic Christ in whom the God-consciousness appeared in its absolute form. Here our author points out the defect in Schleiermacher's system: the transmission of the God-consciousness of Christ to the Christian through the church does not furnish a direct contact with Christ. The "revival" of liberal orthodoxy in England in the so-called "Oriental" and "Coleridgean" schools is sympathetically treated. But neither of these effected a theological reconstruction. The reason for this is found in the fact that they conceived of Christianity as a system of ideas, and so failed to make central the "life-dynamic" in Christ. Hence there was needed a development of liberal orthodoxy which should do justice to this item.

This development was attempted by the "Erlangen" school, by Martensen in Denmark, by the "Groningen" school in Holland, by Dorner and others who sought to establish liberal orthodoxy against the skepticism created by the Hegelian dialectic, Strauss's mythical hypothesis, and Baur's tendency theory. The development in Great Britain followed along the lines started by the Coleridgean and Oriental schools. Erskine, representing the former's position that truth must commend itself to the moral constitution of mankind, applied the theory to the doctrine of salvation. Christ through his sinless life has reconciled God to humanity. Robertson, representing the Oriental school, made a positive application of the principle of freer interpretation of the Scripture in his quest for a vital communion with God. In this attempt of the English schools Dr. Clark observes that they came almost to the "life-dynamic" in Christ, but did not quite reach it.

This brings us to his chapter on "Later Years" in Germany, in which the author surveys the Ritschlian movement. According to Ritschl the primary thing in Christianity is the revelation of God in the fact of the historic Christ who immediately creates for and in us the consciousness of our victory over sin and the world. Consequently we need not employ the aid of speculative philosophy to establish Christianity. Ritschl effected this divorce of theology from philosophy through his theory of value-judgments and theoretical judgments, assigning the former to theology, and the latter to philosophy. So Ritschl did not deal with the problem of ultimates. The followers of Ritschl such as Häring and J. Kaftan, who insisted that theology's voice in the matter

of ultimates must be final, tended toward the position of the positive school represented by Seeberg, while the Ritschlian left, who held to the primacy of philosophy, ended in the historical school, represented by Troeltsch, which gives very small place to the historical Christ, or in the Christ-myth movement, advocated by Drews, which maintains the all-sufficiency of ideas about Christ without the historical fact of Christ.

In his closing chapter on "Later Years" in Britain Dr. Clark points out that, while the positions of the Oriel and Coleridgean schools were continued, there was no such systematic development of doctrines as was worked out in Germany. Only particular doctrines such as the atonement and retribution were considered. Meanwhile, however, under the influence of Spencer's evolutionary philosophy, liberal orthodoxy was led to the conceptions of the historic Christ as the head of the human race, the ideal man, and of his incarnation as an anticipation of what humanity would be in the future. In all this something special and unique about Christ remained. But in the main liberal orthodoxy drifted toward the minimizing of the place of Christ in such a way as to cease to be an orthodoxy in any sense.

Dr. Clark has furnished a very clear and suggestive survey of the development of theology in the last two centuries. But it is questionable whether he has not permitted his doctrinal thesis to dominate his history too completely. As has been indicated above, he holds that all the forms of liberal orthodoxy which he has described conceive Christianity to consist in a system of ideas. There can be no doubt that this holds good with respect to some of them; but to classify *all* under the one category is far more than is allowed by the facts of history. For example, to say that Schleiermacher and Ritschl, who respectively opposed the rationalism and speculative philosophy of their times, the former standing for a deep underlying emotional religion and the latter for moral religious experience, held Christianity primarily as a system of supernaturally communicated ideas is trespassing on the canons of historical criticism. Moreover, Dr. Clark deplors the fact that some forms of liberal orthodoxy have ceased to be orthodoxy at all. But why should we lament this fact when it is granted as the genius of liberal orthodoxy to adjust itself to the changing intellectual as well as other movements of the times in order to make itself acceptable to and effective in them? With regard to the solution which Dr. Clark presents in his conception of the "life-dynamic" supernaturally introduced into the world at the appearance of Christ and which is supernaturally communicated to individuals so that there is created between them and the

Christ a sort of mystical relation (see Epilogue, pp. 292 ff.) for the establishment of liberal orthodoxy, it is not difficult to see what would be the fate of a theology based on such a conception. While this sort of theology would be acceptable to those who share the religious experience and scientific training of the author, to those of unlike religious experience and education it would seem unintelligible and ineffective. Its vaguely mystical character makes refutation difficult; but the question may be raised whether so subjective a starting-point is any more certain to retain its "orthodoxy" than are some of the positions criticized by Dr. Clark.

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THE THIRD EDITION OF FRAZER'S *GOLDEN BOUGH*¹

It is now twenty-five years since the first edition of this work appeared in two medium-sized volumes. In the meantime sub-topics have grown into chapters and chapters into whole books, until at present the complete work embraces twelve volumes. The eight hundred openly printed pages of the first edition have now been expanded into over four thousand pages much more closely printed. This increase is due both to the introduction of a large amount of new illustrative material and to a more extended treatment of the subject-matter.

The original purpose of the work, as will be remembered, was to explain the obscure custom of the priesthood of Diana at Nemi, according to which each new aspirant for office must slay his predecessor after first plucking a bough from the sacred oak which grew within the sanctuary. The accomplishment of this feat entitled the performer to fight the priest in single combat and, if victorious, to preside over the sanctuary and bear the title "King of the Wood." This bough from the sacred tree is identified with the branch which Aeneas plucked before under-

¹ *The Golden Bough: A Study in Magic and Religion*. By J. G. Frazer. London: Macmillan. Part I, *The Magic Art and the Evolution of Kings*. 2 vols., 1910, xxxii+426 and xi+417 pages. \$6.00. Part II, *Taboo and the Perils of the Soul*. 1911. xv+446 pages. \$3.00. Part III, *The Dying God*, 1914. xii+305 pages. \$3.00. Part IV, *Adonis, Attis, Osiris: Studies in the History of Oriental Religion*. 2 vols., 1914. xvii+317 and x+321 pages. \$6.00. Part V, *Spirits of the Corn and of the Wild*. 2 vols., 1912. xvii+319 and xii+371 pages. \$6.00. Part VI, *The Scapegoat*, 1913. xiv+453 pages. \$3.00. Part VII, *Balder the Beautiful: The Fire-Festivals of Europe and the Doctrine of the External Soul*. 2 vols., 1913. xx+346 and xi+389. \$6.00. Vol. XII, *Bibliography and General Index*, 1915. vii+536 pages. \$6.00.